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THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 3. AUGUST, 1889. No. 1

SINGING OF JESUS.

For the MISSIONARY MAGAZINE.

O sing the name of Jesus!
Like precious ointment let it flow,
Through all the nations let it go,
'Till heard and known from sea to sea,
Men may confess and bow the knee.
O sing the name of Jesus.

O sing the love of Jesus!
A love so tender, kind and true,
Such as a mother never knew;
Eternal, sure and freely given,
The joy of earth and hope of heaven;
O sing the love of Jesus.

O sing the blood of Jesus!
In it our guilt all disappears,
Our burdens, sorrows, guilty fears;
When washed in it there can remain
No crimson tint, no scarlet stain;
O sing the blood of Jesus.

O sing the cause of Jesus!
Let every heart with gladness swell,
Its grace to praise, its glory tell,
Its beauty, dignity and peace,
Its courage, hope and rich increase;
O sing the cause of Jesus.

O sing, sing all of Jesus!
The rich, the poor, the high and low.
Let people all his mercy know;
Let every soul its tribute bring
Of praises to the Saviour king;
O sing, sing all of Jesus.

Washington, Pa. J. R. J.

PRESBYTERIAN HISTORICAL SOCIETY
425 LOMBARD STREET
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THE EARLY MISSION AT NASHVILLE.

OW it cheers the heart to read the "mission news" of our own and other churches, and to hear of the zeal of so many young people in the good cause. If every congregation and each individual naming the name of Christ, could realize the Lord's command, "Go ye therefore and teach all nations," what rejoicings there would be in heaven over the conversion of sinners. The last report from the secretary of our Freedmen's Mission is very encouraging and also brings memories of the *beginning* of the work by our own church.

As it is known to our older members, we had missions in Vicksburg, Davis Bend and Island No. 10, Miss., and in Memphis, Knoxville and Nashville, Tenn. In September, 1863, Rev. J. G. McKee was sent by the Second Synod of the West to locate a mission in Nashville, Tenn. His work was self-denying and arduous, for these poor creatures who came flocking in for refuge from all parts of the South were needing help and guidance; help to clothing, shelter and food; guidance mentally and spiritually.

Liberal supplies of clothing and books came in from the North and the government aided by granting free transportation for these supplies, and giving rations on the ground. Schools were opened in the colored churches in October. The first assistant sent was Rev. M. M. Brown, and the following month three young women.

These being war times, it was twelve days from the time we left Cincinnati until our arrival by boat in Nashville; for each night, we with other boats, were laid by under guard for safety. In walking through the crowded streets to our future home—for in those days a carriage was not to be thought of—our first impressions were that Nashville was inhabited by soldiers, contrabands and mules. We looked with gratitude upon the soldiers, remembering what they had done and might still do for us; with interest upon the contrabands, as those we had come to help, and with curiosity upon the beasts of burden. Then followed months of real hardship and many self-denials. But were not those the days and times for self-denial? In what home in all the land did not the spirit of self-denial enter? Were we not doing the work for our country and our Lord that he had given us to do?

As the work increased teachers were added from time to time. The schools were held in two churches, and for want of room many were refused admittance. For a time the children were taught in the morning and adults in the afternoon, but such was the hunger of the former for knowledge, that they would plead to be allowed to remain. Old men and women were seen earnestly peering through spectacles, tracing with toil-hardened fingers the lettered page, and laboriously spelling It-is-an-ox. The height of their ambition was to be able to read in the "Good Book." When permitted to spell and read in John's gospel their happiness was unbounded. Spelling books and readers were carried to the play ground, where the children were to be seen alone or in groups poring over their lessons. A common sight in the school room was that of girls and boys reading chapter after chapter of the Bible, as eagerly as many of the white brothers and sisters read a fairy tale or an account of some wonderful adventure. Such enthusiasm was also a great blessing to the teachers, for there were not a few Topsys taxing both skill and patience.

Religious instruction was given, psalms memorized and sung, catchism

studied and recited daily. The winter of '63 and '64 was a very trying one. Fugitives were coming in by troops, poorly clad, and often camping on the bare, cold ground, so that many afterwards sickened and died from the exposure. Rev. J. G. McKee worked day and night in their behalf, preaching at different points through the city, helping to homes, distributing clothing, food and medicine; also influencing the military authorities to give a helping hand. The teachers devoted all spare time out of school hours in doing what they could to lessen the misery. Under the burdens Mr. McKee's health gave way, he leaving in the spring of '64, and not being able to return for months.

The second year of our work, for various reasons, we were refused the use of the churches for our schools, so were tossed from place to place, and for two weeks taught in the kitchen, porch and door-yard of our dwelling. We finally succeeded in regaining one church, and here five ladies, in the absence of a superintendent, conducted the school, also caring for the poor and sick, during the time the city was besieged by Gen. Hood, they going to their daily work under the sound of the booming cannon, and the sad sight of ambulances carrying their wounded, bleeding burdens.

Peace restored, the schools became crowded. Mr. McKee and other workers returned. For months a school of hundreds was kept in an audience room of a church, at times as many as eight teachers at work at once. A workshop, for the repair of engine boilers in the basement, a railroad track and station in close proximity. The remark heard in old-time schools, "Children, be still and hear this pin drop," would have been of no avail there. Our church was provided for us in this our time of need, and before the school year closed we were made happy in entering the building which was all our own, for home school and Sabbath services. For several years this house was as a busy hive—more workers than drones—sweetness was gathered from God's Word, which has permeated many lives. The prestige of the name "McKee School" is yet felt, causing eyes to brighten, hearts to throb in gratitude, and lips to praise the Giver of all good, who put it into the hearts of his children to think upon them in their "low estate." Several of the workers have gone to their reward. The hearts of the teachers remaining are often gladdened by loving testimonies from those who were under their care. Especially do they remember the devoted McKee. Rev. W. Moore, of Washington D. C., sends a loving tribute to his memory. A. W. S.

EARLY DAYS OF UNITED PRESBYTERIAN MISSION WORK IN NASHVILLE, TENN.

* * * * * * * *

IN April, 1865, I returned with my parents from Georgia, where we had been refugees during the war, to Nashville, Tenn., the place of my nativity.

We found the city so crowded that we were glad to find quarters in a stable which was near Union street, between Summer and High streets. Father fitted this place up for our first home after freedom. A stable in freedom was better than a palace in slavery. Here I saw my parents married according to the law of the land by Rev. Nelson McGavock, a colored minister who had pronounced them man and wife, as slaves, twenty years before. There my youngest brother, Nelson, was born. It was from this stable in a Nashville alley that I, a lad of ten years, first found my way to McKee

chapel or United Presbyterian mission school. I was a veritable heathen. I knew little of God or Jesus Christ. Be it said to their honor that the representatives of the United Presbyterian church, the servants and hand-maidens of our Lord, never by word or look reminded me or mine that we were degraded or that they were making great sacrifices—as they were—to benefit us, but they gave us the right hand and in the name of Jesus Christ lifted us up.

My mental furniture consisted of the alphabet and my ability to spell *baker*. My first impressions of the school and teachers have been most lasting and have had much to do in shaping my after life and work. Contact with the godly men and women of the McKee school was the first real touch I had ever had of the spirit of Jesus Christ from our brother and sister in white. Those were the heroic days of the pioneer work among the Freedmen and those were heroic men and women who wrought in our behalf. The story of their sacrifices and conquest of faith is best told in the last eight verses of the 11th chapter of the Epistle to the Hebrews.

Rev. J. G. McKee, the leader of this mission band of workers, made the deepest impression upon me in my youth of any man living or dead. He embodied the spirit of our blessed Lord more fully than I have since seen it exemplified. He gave us his confidence, sympathy, love and service. He literally gave himself a living sacrifice to the people and the cause which was dearer to him than life. He was the friend of the poor and defenceless negro. He ministered to their necessities with food, clothing and shelter, while he himself was sometimes hungry and found a resting place for his weary head upon the stone steps of our Nashville capitol. He must have had in his dreams, there with his head pillowed upon the stones, Jacob's vision of the ladder reaching unto heaven, while the angels ascended and descended upon him from the presence of the Lord. Oh, it was Bethel, the "House of God" and "the gate of Heaven." He helped to build the chapel which still bears his worthy name, with his own hands, that he might put a roof over our head. He also went about doing good, going from house to house with food for the body and the bread of life for the soul. I remember him as the faithful preacher of righteousness, who gave us his best sermons in his own life and character. He was my friend and spiritual father.

J. G. McKee was no time-server, no trimmer, no compromiser; he was a live man, conscious of his mission. Neither the fears of friends nor the threats of his enemies could turn him from the path of duty. It was enough for him to know that it was his Master's voice that bade him go and minister "in His name." He was willing to be misunderstood by his friends and abused by his enemies, since he had the approval of his own conscience and that of good men who saw in him the forerunner of that noble band of workers who were to more fully foster the home, the school and the church among the colored people. And better still, he had the approval of the Master who had said, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me," and "Lo, I am with you alway." He was not spared to us long, but we shall never forget this man of God who came to us in the name of the Lord with a helping hand and a warm loving heart and laid down his life upon the altar, *all because he loved Christ and because he loved us.*

I also remember with grateful love the self-denying labors of his devoted wife, Mrs. Ada McKee, his brother J. P. McKee, Miss Aggie Wallace, Miss Jennie Huddelson, Mr. T. R. Andrews, Joshua Waite, Mr. aud Mrs. Pinkerton, Moses R. Johnston and others, of "whom the world was not worthy, who through faith subdued

kingdoms, wrought righteousness, obtained promises and stopped the mouths of lions."

I have been asked by my devoted and beloved teacher, Mrs. Agnes Wallace Simpson, to answer from my standpoint these two questions:

1. Are the teachings of the United Presbyterian church adapted to the colored people?

2. Can we make United Presbyterians of them?

In answer to the first question, my own observation and personal experience lead me to answer, *yes*. Then I am reminded that my observation and experience have been very limited, as they were confined almost wholly if not entirely to the Nashville work, which closed so far as I was connected with it when I was about fourteen or fifteen years of age.

I am sure if the work done by Rev. J. G. McKee and his associates in the McKee mission is a fair sample of the teachings of the United Presbyterian church, those very teachings are deeply needed and well adapted to meet the needs of the colored people. Some of the teachings of the United Presbyterian church, as expounded and practiced by the workers of the McKee chapel twenty years ago, were: The holy scriptures are God's words of love and counsel to His children. This was emphasized by precept and example, and especially in song. I bless God that the scriptures were sung into me; I am deeply grateful for my present knowledge of the Scriptures, especially of the Psalms, by the training I got in the service of song in the United Presbyterian Mission, when without organ or choir we made *a joyful noise and melody in our hearts unto the Lord.*

The place the United Presbyterian church gave the Scriptures among an untutored people, at a time when there was no international series of Sabbath School lessons with numerous lesson helps, is a living monument to its adaptability to meet the spiritual needs of the colored people and indeed of any people. I think the people need a system of formulated truth taught by the United Presbyterian church, which is contained in the best system of "theology" I ever studied, *the Shorter Catechism.*

Its teaching on the subject of reform, such as temperance and the evils of oath-bound secret societies, were sound and practical, and are as much needed to-day among the colored people as in those early pioneer days of our freedom and struggle.

The second question: "Can we make *United Presbyterians* of them?" is harder to answer than the first. Not because the United Presbyterian church is not as well adapted to meet its spiritual wants as other denominations, but simply because other denominations have made greater headway in *the cities*, which are the great pulsating centers of population.

The colored people are mostly Methodists and Baptists, not because these churches are solely adapted to meet their spiritual needs, but because they existed among them with more or less freedom before the war and were nearest to their primitive life and their ministry was nearest to their common suffering. They really need a higher standard of religious life and worship, but the masses do not want anything higher because their minds and tastes have not been cultivated to desire a higher form of life and worship. The work of our schools and such churches as the Presbyterian, Congregational, with the more intelligent Methodist and Baptist, have created a desire for better things, especially among our educated young men and women. A great deal depends upon *the ministry* as to what the people will become *denominationally*. And if the United Presbyterian church can secure educated, pious colored men, who are loyal to the teachings and polity of the church

and to Jesus Christ, men of consecration and concentration, with broad sympathies for the people and charity even for the faults of other denominations which have been less favored—men who are willing to begin with small churches and often with small pecuniary pay and patiently labor to build up the people and churches committed to their care, you can make United Presbyterians of the colored people just as they become Congregationalists and unite with other churches. I am more and more convinced that *it is the gospel that wins all men of all races, and the church which faithfully holds Christ up will gather in the people.*

You will pardon a bit of personal experience. The first church of my ministry, at the age of twenty, just ten years after I first entered our dear old McKee chapel, was the *McKee chapel.* I was a Congregationalist, had been converted at Fisk University, in January, 1875, a few months before. I found the little band of United Presbyterians struggling for existence and in need of help. I heard their Macedonian cry and went over to help them. I served that little flock four months from Sept., 1875, without expecting or receiving any compensation for my service, save the joy of doing them good and serving in the name of the Master.

In January, 1876, when Fisk University moved its quarters to Jubilee Hall, the *Howard Chapel was without pastor or people*, and I was commissioned by the American Missionary Association to take charge of the work and try to build up a church. I made no effort to induce the members of the McKee chapel to unite with us, so they scattered among the various churches of the city. Comparing the outlook of the two chapels, McKee and Howard in Jan., 1876, I have no doubt that I could, D. V., built up a much stronger church at McKee than Howard, because of the better start and the old associations. It does not seem to me best to give up a church in a strong center of population and influence like Nashville.

After graduating from the college department of Fisk University I went to Oberlin, Ohio, to study theology, and while at Oberlin I served a Congregational church composed entirely of whites, as pastor, in a neighboring town, where myself and wife were held in high esteem. I left that church after graduating from the seminary at Oberlin in the summer of 1883, to come to Washington. Here I found a little church of ten or twelve members and a congregation of about twenty, including the children, worshipping in a building with a seating capacity of one thousand. We have been here five years and during this time more than three hundred persons, young and old, have professed conversion and about one hundred have united with our church. The proportion of converts to unite with our church increases every year.

Our building, which serves as parsonage, school and church, has been renovated and adapted for our many-sided work at a cost of nearly three thousand dollars, over two thousand of which have been raised by the pastor and members among ourselves and friends. None of our members are wealthy—all work hard for their living, but they have been willing workers and the Lord has blessed us. We have had no fairs, no parading up to the table with collections. We incur no debts, but commit all to God who has twrought both for and through us. We ry to link 1 Cor. xv: 58 with Ps. xxxvii: 3–5. When our little church was organized eight years ago, in Lincoln Mission and in the community known as Hell's Bottom, it was considered the most forlorn and hopeless outlook in the city for a church.

To-day the church with its religious, educational and industrial work stands among the best life-saving stations in the city for the character of its work and the

workers that have been developed in it; and if God continues to bless our efforts and those of our successors, and we believe He will, this church will ere long be larger in numbers and wider in its influence for the upbuilding of the Redeemer's kingdom in this city of eighty thousand colored population and others who need the help and cheer of the gospel.

I have put in this page from my own personal experience as illustrating what the teachings and workers of the United Presbyterian church have helped to do for at least one of the people you are seeking to reach with that church of which Knox said, "give me Scotland or I die."

GEO. W. MOORE,
Pastor of Lincoln Memorial Congregational Church, Washington, D. C.

ROME AND THE FREEDMEN OF THE SOUTH.

It is a fact that cannot be denied, that the Church of Rome is working with all her might to gain the ascendency in this country. And in order to accomplish this, she knows no *language, race or color*, —in this particular she is much *wiser* than the Protestant Churches. The Church of Rome will not arouse the hatred of the whites in the South, by establishing mixed congregations; she now establishes churches, schools and orphan houses exclusively for the colored people. She does also educate colored men for the priesthood, and in this way she secures the good will of the African race in the South.

The glittering mode of worship, with the marvelous and superstitious stories about the appearances of saints, etc., is calculated to capture the superstitious minds of the freedmen and draw them by the thousands into the Church of Rome. And since the main object seems to be to secure political control of this country, we have reason to fear that the Church of Rome with the Democracy of the South will make common cause to secure the vote of the colored man.

Some recent developments in Washington, D. C., give ample reason to entertain such fears. We must not forget that our capital geographically is very near the South. Here at the seat of our government, recently the Church of Rome called together a convention of colored people. About 300 colored delegates, with a number of the highest dignitaries of that Church, were present. They claim in the South 20 colored churches. Each church has also a school connected with it. Besides these, there are 65 other colored schools under the jurisdiction of the Romish Church. Then they have 8 colored orphan homes and reformatories. Their hospitals are open to the colored man everywhere. They claim that they have 5,000 colored children in their schools, and in all 500 benevolent institutions. They further claim that in all they have 200,000 colored communicants in this country. In the very heart of our country (socially and politically) they have a fine large university for the colored people, and here they will certainly do their utmost to make their power felt with our legislative, executive and judicial branches of our government.

We must not forget that for the first 20 years after the emancipation of the colored race, the Church of Rome seemed to feel but very little, if any, interest in this unfortunate race, but when it became apparent that the freedmen's vote was a very important factor in the control of this country, then all at once her bowels of compassion seemed to yearn over the poor children of Ham, and great professions of deep interest are made. When we remember that almost three-fourths of

all colored people of the South over ten years old can neither read nor write, we must certainly see what an open field this must be for the cunning and shrewd Jesuit priests, with whom the end sanctifies the means, to operate in. It has become one of the burning questions of the day, "What is to become of the colored people of the South?" We can depend upon it, that the Church of Rome will do her utmost to secure all that she can out of this large number of degraded and misused people, who are, however, the peers of the most educated and wealthiest white man when it comes to the ballot box.

It is stated as a fact, that the increase of the colored race in the South is very rapid, so that at the present rate of increase, if no unforeseen calamity befalls this people, they will exert a wonderful influence in the control of this our grand and glorious country. What shall that influence be? Shall it be for *weal* or *woe?*

Shall the colored man of the South become a tool to the wily and corrupt politician, and thus become a scourge to this nation which has long sinned against this much abused race? These are weighty questions that not only confront the statesman, but every true, loyal American citizen, *and especially the Christian.* The churches must help to solve these critical questions,—and not only our sister churches must do this, but we as a branch of the Church of Jesus Christ, *we have our part to do* in this great work. While we sincerely wish the heathen well, and believe we ought to do even more for their salvation, yet we cannot believe that our Church, which is an American Church—planted in the fair soil of America, and has shared the great blessing of this grand and glorious country all these years, and from the first start was a friend to the colored man, so much so that we have the glorious consolation of knowing that we as a Church have never shared in the heinous sin of dealing in American slavery—we say that we cannot believe that we as a Church will be free from the blood of the freedmen of the South if we take no part in helping to bring them the Gospel of Christ.

Neither can we believe that we are doing our duty to our country if we take no part in helping to prepare those dusky sons of the South to become good useful citizens. According to the New York *Independent* there are 3,240,290 members of the different Protestant churches, divided as follows:

Baptists, 1,071,000; African M. E. Church, 500,000; African M. E. Zion's Church, 314,000; M. E. Church, 220,000; Colored M. E. Church, 165,000; other Methodist bodies, 7,000; Presbyterians, 31,000; Congregationalists, 7,000; Disciples, 15,000. May we not forget our duty to the freedmen of the South,—and may we help to save them from the deception of the Church of Rome.—*Missionary Messenger.*

THE MOTHER'S WORK.

A pastor lately gave an interesting discourse on the "new song," in which he spoke of the various ways and times, when with joyful heart the new song rises from the Christian's lips. One of these occasions is when a passage from Holy Writ, familiar, it may be, as the voice of our dearest friend, comes to us with such new light and power as to raise us above the vexations of life, and drive away despondency, while a half-hour before that line or two from God's Word had no more power to us than many another.

Something in this way has the thought of the mother's personal responsibility

with regard to the training of her children to an interest in missions, though a subject as old as the Bible itself, come to us lately with new power.

A few weeks since a mother, taking up accidentally, or better, providentially, the long-deferred reading of the delightful memoir of Dr. Judson, written by his son, and reading aloud a chapter to a friend, her little girl of twelve years chanced to listen. When the book was laid down, she begged for more. The volume was taken with them on a visit to the seashore, and every day the child gladly left her play, of which she was extremely fond, to listen, as long as her mother would read, to the memoirs of that wonderful man.

Long before the interest of the story deepens in the thrilling scenes at Ava, she announced to her mother that she didn't think a memoir could be so interesting. It was *almost* as nice as a fairy book; and we who are mothers know what that means.

We talk about mission bands, and they are of utmost importance. We care most for those for whom we have sacrificed something, our money, our time, our strength. So the child who has given up her pleasure or sacrificed somewhat of her treasures, for the carrying of the gospel to the dark-eyed children of India or Africa, will have an interest in them, a love for them, that she would never have had without this active doing.

But this doing must have a motive behind it, if we would most successfully accomplish the object of the mission band,—a motive beyond the mere social feeling, which oftentimes is the only thing that brings the child to the meeting. And here is where the mother's work comes in, a work that should begin as soon as the child is old enough to understand. With the many helps we now have it is not difficult to interest even very young children in missionary work.

* * * * * * * *

Upon the mother, too, rests a large responsibility for the habits of the child in respect to giving. The little one very early acquires the idea of possession. The thought of parting with something for the good of another does not come so instinctively, but is rather the result of training and culture, and the teaching cannot begin too early. The mother must devise some way to give the child a little income, that his giving may be from his very own. So only can he learn either the cost or the pleasure of giving. If the mothers now will only teach their children the habit of systematic giving from their own little store, the work of missions, in the coming generation, will not languish as it now does, under the pressure of debt and insufficient means. The success of future mission work is now in the hands of the mothers. W.

—*Selected.*

Missionary Correspondence.

ZAFARWAL, INDIA.

DEAR FRIENDS:—It seems to me, these long hot days, that there is very little to write about. True there is that never-failing subject—the weather—but I conclude that you know quite as much about the atmosphere and temperature of India as is necessary, and the telling of it over only brings it home to us with two-fold force. It is not one of the trials that is softened and made lighter by telling it over and pouring it into your sympathetic ears.

We are now occupying our new house, of which Mrs. Barr wrote last summer as in process of building, and are very comfortably situated and thoroughly enjoy it after our last summer's experiences. It

was a long, tedious job, for everything had to be prepared on the ground from the raw material, and the workmen were very inexperienced. Our compound is about four miles from Zafarwal city, in the midst of a very fertile and rather pretty tract of country. A few weeks ago the whole country was one vast wheat field, dotted here and there with villages and crossed and recrossed by lines of trees marking the trend of the principal roads. The villages and trees are still to be seen, but they are not nearly so picturesque, standing out on the bare brown plain, as when nestling among the sea of living green. The wheat has taken the form of vast piles of ripened grain ready for the threshers, and one may see men and oxen going their tedious rounds tramping the grain and straw together until the straw is all ground to chaff, and then winnowing it by raising it above the head on a large shovel-shaped instrument made of reeds and shaking it gently and, as the mixture falls to the ground, the chaff is carried away by the wind and the grain falls at the feet of the operator, which, by the way, is often a woman.

A certain Brahmin, who collected his grain very near our house, has just commenced this process of tramping and winnowing, working away steadily week day and Sabbath. I suppose the object he had in putting it so near was to assure its safety from our Sansin neighbors across the way. I hope he may fare better than he did one night last winter when sleeping beside his fodder near the same place. The native way of arranging their beds is very simple. Their bedding generally consists of one large, thick hap, in which they roll themselves, making it to serve for mattress and covering both. This poor man was lying serenely sleeping, trusting to kismat and our watchman to keep him safe, when all at once he found himself shaken like a kitten from his warm bed and his comfort gone to grace the couch of some fortunate thief. In place of jumping up quickly and making a manly effort to recover his property he lay and wept long and loud, mingling his cries with calls for help, but making no effort to help himself. He has not been the only sufferer, however, for a few small articles were taken from us the same night, and not long after our cow followed, and we have not been able to trace her to her hiding place.

We are what is called "jungli missionaries," but so long as the jungle produces such stacks of grain and our garden such fine grapes and peaches as they promise to be this year, I do not think the "jungles of India" will hold any terrors for us.

Then, also, our work is very enjoyable. As a rule the village people are quite civil and treat us very well, and almost every place we go they are glad to meet us. Our district is well opened up to us, though in places—especially in Zafarwal—they are very much afraid of our *Book*. They say, "Come, but do not bring your Book," but we insist on taking the religion of Christ and our Book wherever we go. The Bible carries with it a power found in no other book, and I had rather see them fear this power than to teach it with cold indifference, as they do in some places. An unfaltering trust in God, persevering labor and time will overcome all enemies and win this people for Jesus.

We were advised before leaving America not to express an opinion of the country or the work for at least one year after arriving in the mission field. Almost three years have passed since we landed on these "golden strands" and I am not ready to express my opinion yet. I have one partly formed, but am not sure that it is a right one. It is still in the "molding process."

Sincerely,

May 6, 1889. KATE CORBETT.

Of the 6,000,000 women in Brazil, only half a million can read.

SIALKOT, INDIA, April 26, 1886.

My last letter gave rather a gloomy view of our Girls' Boarding School, and I an now very glad to be able to present it in a more encouraging light. We have had but one male teacher this year, and this has been quite a satisfaction. The native Christian teacher, Miss Morris, and myself, assisted by girl teachers from the school, have carried on the work, and I think much better work has been done by these girls than by the men we employed. It is exceedingly difficult to find good *teachers*, those who will take an interest in the improvement and advancement of their pupils. Their chief interest is almost always the advancement of their own pay, and if that goes on satisfactory they are quite content whether the pupils get on or not.

Another source of satisfaction is the order and discipline have been better. None of those who gave so much trouble last summer returned after vacation, and the school has been much freer from complaints and disorder. Not that all is satisfactory and perfect, but that sullen, persistent resistance of authority has not been manifested, which was the chief cause of trouble.

The number in attendance is higher than ever before, there being thirty-eight boarders, including the girl teachers and three day scholars. But the most cheering of all to me are the indications of spiritual progress and advancement. Increased interest in the study of the Word, frequent private inquiry and converse in regard to personal religion, and an endeavor to frame the life according to the teaching of the Word are, I am sure, evidences of the presence of God's spirit; and these evidences are daily manifesting themselves.

The examination will take place in July; then we will have some idea of the kind of work that has been done during the year, so far as they can be measured. The spiritual increase, the growth in grace, cannot be tested by an examining committee. "The day will declare it."

I am happy to say a plan for the new building has at last been approved by the Mission, and it is hoped the work of building will soon begin. The dormitories and teachers' and matrons' rooms will be arranged to form a large court, and opening out of this at the back will be a smaller one for the domestic department, kitchens, store rooms, wash house, &c. This arrangement affords both privacy and security, and seems to suit the native style of living best.

In front of the larger court, and connected with it, will be a dwelling for the Superintendent and a school-house. The former of these will be almost a counterpart of the first dwelling Dr. Gordon put up, which he describes in "Our India Mission," and which has been the home of the lady missionaries in Sialkot for the last thirteen years.

The school-house will have a large central room for a chapel, which would be called in America, "the Hall." Smaller rooms will open into this on three sides for class rooms, &c., and a veranda will run around the front and two sides. This veranda will, I have no doubt, be used for recitations during the cold season. We don't stay much indoors during the winter, but go outside to get warm. The sun shines brightly most of the time and the air outside is much warmer during the day than inside. I hope, however, after the building is finished you will receive a much better description of it than this.

I trust the friends who have manifested their interest in the school in the past, will not feel that it has been only a disappointment and failure. It is true some of the girls have not turned out very satisfactory, but the majority of them do very well after they leave us, and some of them are doing very well, I am told. So, to you, my dear friends,

who have been helping us, I say, let us still have your help. First of all your prayers, earnest prayer offered in faith, for the spirit of consecration and of power for both teachers and pupils, and then you and us will be led to rejoice together. I trust that your offerings will accompany your petitions, that like those of Cornelius your prayers and your alms may come up for a memorial before God.

Yours sincerely,
ELIZABETH MCCAHAN.

(Read at the First Ohio Presbyterial Society, Cincinnati, O.)

PRESSLY MEMORIAL INSTITUTE,
ASYOOT, May 6, 1889.

The longer I continue to work among the women of this land the more do I realise how deadening and degrading are the influences by which they are surrounded. I never had to go through that feeling of shock which most experience on their first entrance to the dreary dwellings which are the homes of the women of Egypt; for having been born in the land, I was early accustomed to the sight. Neither had I to experience the severe struggle which some missionaries undergo in the effort to love and pity, where one is tempted to despise and mistrust; for a strong love had filled my heart before I was old enough to understand the native character. I have abundant cause to thank God that I have been spared these trials and many others of a kindred nature, for even as it is my heart often fails me, and I call out in the weakness of my faith, "How long, Lord, how long?" and am impatient of the days of small things and pant for the time when no one shall need to say to his brother, know the Lord. One reads of other mission fields where barriers of long standing fall down in a day, of converts by the score who throw their ancient customs to the winds and advance by strides in Christian civilization. One reads of family worship being observed in every home; of father, mother and children walking together to the house of God; of keen relish for the means of grace; of the universal observance of the Sabbath. One reads of all this, and the longing grows strong that such an awakening might come to our Egyptian field.

It is true that there is a constant and progressive leavening going on in the Valley of the Nile, and the eye of faith can see that the constant crumbling away of the foundation of the great barrier must eventually result in a final crash. Yet in our weakness we are prone to get discouraged during the long sowing time.

One of our deadliest enemies is the mourning custom of covering head and clothes with mud, and the hands and feet and perhaps the face with indigo, and performing the prescribed wailings for forty days or more, (sometimes for years) as the case may be. During this time it is not permissible to take lessons from a zenana-worker, nor to attend any church service, as that would be considered a form of rejoicing.

Another of our enemies is the marriage custom, viz.: that of confining the young bride to the house for six months or more after her marriage. In a country like Egypt, where marriages are so frequent and take place so early in life, and where so little attention is paid to the health of children, you can easily conceive that there hardly exists a house where every member of the family is at liberty to go to church. Do not imagine that I am talking merely of the Copts when I refer to these customs. Do not imagine that our Protestant people are perfectly free from these customs. Alas, this is far from being the case. I get disheartened when visiting amongst the Copts to see how bitterly they are bound by these iron customs, but it is in our visiting among the native Protestants that the heart gets sick at finding that the power of custom and the fear of the opinion of the world is greater over them than the power

the Gospel and of God. I suppose that we ought to consider it a step in advance that we are able to get them all to confess that their customs are senseless and even wicked; yet one cannot help a feeling of intense depression and hopelessness as we see those who know their duty deliberately choosing to neglect it.

It would seem as if in Egypt these changes that we so long to see must take place gradually, for in meditative moods when one views the work as a whole and looks back into the past, there is abundant proof that progress is being made. One can see great changes in public opinion in regard to many of the bad customs, and although there is not yet enough courage to abandon them by one supreme act, there is still a general tendency to diminution and suppression. Many of the customs which were common among both men and women have been abandoned by the men, as they have become more enlightened, and we are in hopes that in the course of a few years they will forbid their observance even in the case of the women.

It is easier to be hopeful in regard to these customs than it is in regard to the ultimate raising of Egyptian women to their true and lawful position in the eyes of the men of Egypt. For this we wait and wait, and hope and pray. We look at lands that have for long been Christianized and we realize that such a result cannot be expected after the labors of a mere score of years. We can hardly expect the enlightened and civilized men of Egypt to respect, love and regard as their help-mate and equal those ignorant, coarse, narrow-minded, uncultured women who bear their children and cook the family meals, but beyond that hardly enter into their husband's lives. We must train women who will by their good qualities and conduct win and command the respect of their partners in life.

The men of Egypt have too long looked down on and despised woman to be able to change their opinion in a day or even many days. It must take years, nay, it may be generations ere woman will be raised to her proper place. The native mind does not yet seem capable of grasping what is conveyed to us by the words, "the relation of husband and wife," or "the family" and "the home." There are a few rare examples which I can cite in which some conception has been grasped and even attained to, but even there it falls immeasurably short of what to us is bound up in such terms, while in the overwhelming majority of cases the ideas entertained are miserably low.

It is hard to say at whose door the sin lies, but it is probable that both men and women are to blame. Yet it is very hard to bear patiently the constant overlooking of the feelings and rights of the poor women, and many a time has my heart swelled with a pity that came little short of indignation at the wrongs to which they are subjected. There is a great deal to be said in support of the men, for many of them are anxious that their women should abandon their injurious customs, yet are quite powerless to persuade them to do so.

Poor Egypt! Our hearts ache for her, yet we know that one day the knowledge of the Lord with all the benefits therefrom, shall cover Egypt also. Lately I have been more impressed than ever with the fact that we who work amidst the difficulties and depraving influences of a foreign field must be men and women full of faith. When you pray for us, ask for us this faith and also that we may not be drawn down by the corrupting influences that are around us.

J. J. HOGG.

It is estimated that only about ten per cent. of the male residents of China can either read or write, and much less than one per cent. of the women are any better off than the men in the same respect.

PORTLAND, OREGON, June 29, 1889.

DEAR READERS:

During Rev. W. W. Logan's sojourn East to the General Assembly, also to better equip himself for life's journey by taking a wife, it has fallen to our lot to spend eleven never-to-be-forgotten weeks with the United Presbyterian congregation at this place. The L. M. S., although few in numbers, is faithful and increasing in interest. The ladies not knowing me as well as they might, have asked me to write a letter for the MAGAZINE for them, as they had been requested to write one. Now, I see no excuse for this, excepting their innate modesty at mentioning their own good works.

The church here, as you all know, is a mission church, but is making rapid strides toward becoming self-sustaining. The congregation is made up largely of those who are in earnest in their work for the Master and in building up their own church. They are, indeed, imbued with a missionary spirit and as they have received so have they given. By purely mission work they have a Sabbath School of about one hundred and forty. These children are visited in their homes by the teachers and in this way the parents are sometimes brought into the church.

The L. M. S. meets once a month and is conducted much as they are in other places. Their own church expenscs being large the society helps in this they also give to the Boards. Being few in numbers they feel their isolation from other societies and are impatient to welcome the lady who was appointed by the General Assembly to visit this part of the country.

We are glad to see the MAGAZINE coming to the Pacific coast and trust that the number of subscribers will soon be increased. They have made our stay among them so pleasant that in leaving them it is like parting with old friends. The congregation are very loyal to their pastor, Mr. Logan, who is doing a good work here and who we hope will be long spared to be with them.

We had the pleasure of spending a week at Albany, where we found the most healthy, full-fledged congregation we have ever seen. Not so large, but so complete in its workings; and well may it be with such a well-rounded head as it has in Dr. Irvine.

The field for mission work in Oregon is quite large. In many places there are enough of United Presbyterian families from the more eastern states to make a good beginning; but they will need help. May God so bless all our missionary efforts that we will soon be able to help them in their work.

Yours,

MRS. J. F. HUTCHISON.

A SHORT HISTORY OF THE YOUNG HELPERS.

(Read at the W. G. M. S., Argyle, N. Y.)

This society originated in the minds of four little girls of the United Presbyterian church in Salem, N. Y. They went to the superintendent of the Sabbath School and requested that such be formed. He encouraged them and called a meeting May 24th, 1884. Twenty members assembled and chose officers and shortly afterward framed a constitution. Their first President was Mr. McDonald, the superintendent of the Sabbath School.

At the end of the first year there were fifty-four in the society. Now there are one hundred and twelve members, distinguished as Honorary and Active. Six of them are non-residents, who retain connection by an annual fee of

twenty-five cents, payment made at the Christmas "Quarterly." The amount gathered by the Young Helpers during these years has reached the sum of between $600 and $700, as nearly as can be estimated. It was raised in the following manner: The Active members promised to bring a penny a week or more if they could. Also as each birthday comes around the boy or girl makes a birthday offering of as many cents as he or she has years. Money has been made too by the manufacture of hoods, mufflers, iron holders, saques, slippers and other useful articles, which have been sold for the benefit of missions. Fancy fairs, dramatic performances, and the like, are ruled out. But true to their name, when other organizations in the church have given concerts and other pay entertainments, they have helped, not as a society, but as individuals. At each meeting the girls have engaged in sewing patch work and have finished nearly a dozen quilts in that way. These have usually been purchased by some one and the proceeds put in the treasury, though one or two quilts have been given away to needy institutions.

The boys have devoted themselves to filling scrap books. Quite a number of these have been disposed of in the same way as the counterpanes. The objects to which sums of money have been devoted, are various. The attention has been pretty well divided between the Home and Foreign Missions. The destination has always been selected beforehand at the beginning of the quarter, and at the end of the three months, the sum forwarded. In this way several schools in India and Egypt have received contributions. The Warm Springs Indian Mission, the Little Girls' Home, also Miss Frazier's salary. The "quarterlies" have always been a pleasant feature of the society, enabling the members to meet in a social way. They have been held with great regularity, only one being omitted, the one due last March. At first when the band was small, these parties were given at the home of the members. Since then occasionally at the court house and lately in the Academy Hall. The "quarterly" which took place at the end of the working term, 1888, before the summer vacation, was especially noticable, containing as it did the feature of an open air festival, and a Missionary Praise Service. The religious exercises were in the "Upper Room" of the White Church, after which the church grounds being illuminated with Chinese lanterns, the young people, (to say nothing of the old, for such too are in the society) enjoyed themselves walking and talking among the colored light and shade. Refreshments were served under the trees.

One circumstance may be mentioned in closing this brief sketch. During this quarter of a score of years there has been occasion to write "deceased" after only four names on the roll. Two Honorary and two Active members have been called to rest. But knowing that as years pass this list will surely grow larger, let us be incited to diligence, activity and greater earnestness while the time is given us to work.

May God give us strength to labor; may he bring success to our feeble though willing endeavors, and may the next five years see larger progress and wondrous results. To his name be the glory. Amen.

REPORT OF THE YOUNG HELPERS.

For the year commencing March 25th, 1888, ending May 1889.

The society being divided by "Quarterlies" the report dates from March 25, 1888 aud includes part of four terms. The first from April to July 1888, after which came a vacation. The second from September to December 25th and the third from January 1889 to March, and we are now on the fourth.

During that time there have been

aboat forty-five meetings. Four meetings have been omitted on account of bad weather and other causes. There has been one new member admitted, several dropped out and two died, one Honorary and one Active. Last March there were seventy-four members, now there are sixty-five. Making a loss of nine.

One quilt has been completed, and several fancy articles made and sold. $130.46 has been contributed during the year and sent away: $65 to the Warm Springs Indian Mission school, $35 to the Chinese missions in Brooklyn and $30.46 to a school in Mansouri.

The money now being collected has been voted to go to the "Little Boys' Home" at Knoxville, Tenn. A number of parcels have been sent to Nebraska, Atlanta, etc. The trading plan of the nickels was introduced in February. $4.25 given out in five cent pieces. Returned in July $30 or thereabouts.

(NOTE.—Lines learned in childhood and recalled by reading about the Jews in the June number of Magazine.-A FRIEND.)

THE JEWS.

"Scattered by God's avenging hand,
Afflicted and forlorn
Sad wanderers from their native land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity towards the Jew.

"Yet listen, Christian, do you love
The Bible's sacred page?
Then let your hearts with kindness move
For Israel's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.

"And then, as years and ages past,
And nations rose and fell,
Tho' clouds and darkness oft' were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

"And when the Blest Redeemer came
Down from that home above,
And lived and died that we might know
The blessings of his love,—
Who suffered on the cross for you?
The gentle Jesus was a Jew.

"And tho' his own received him not,
But turned in pride away.
Whence is the Gentiles' happier lot?
Are you more just than they?
No. God in pity turned to you,
Have you no pity for the Jew?

"Go, then, and bend your knee to pray
For Israel's fallen race.
Ask the Redeemer every day,
To call them by his grace.
Go, for a debt of love is due
From Christian people to the Jew."

Young People's Department.

MOTTO:

"Not that which we give, but that which we share.
For the gift without the giver is bare;
Who bestows himself, with his alms feeds three—
Himself, his hungering neighbor and me."

PROGRAMME EOR MISSION BANDS.

Sing psalm 1 : 1-4.

Responsive scripture reading, Matt. 5 : 1-12.

Prayer by leader or members of band.

Recite or read passages promising the heathen shall be brought to Jesus.

Sing psalm 119 : 73, 77, 78.

In what city of Europe, and by whom, was the Gospel first preached? Phillippi, by Paul.

What persecutions did the first Christians endure? Heb. 11 : 36 and 38.

Who was the great missionary to the Anglo-Saxons? St. Augustin.

When the Roman Church became corrupt, who was the first to set about

reformation? Luther.

Where do we get our word Protestant? In Germany, during the sixteenth century, those who adhered to the Reformation were called Protestants. Today the name is applied to all denominations except the Roman Catholic and eastern churches.

What are the Protestant countries of Europe today? England, Scotland, Germany, Wales, Holland, part of Switzerland, Norway and Sweden, Denmark, Finland, Hungary and Austria.

Dialogue—Who? Why? How long? (Magazine, March, 1888.)

Search story: A famous river, an object of adoration, is named from a goddess, who tradition says descended from heaven in answer to prayer and continues on earth in this form to wash away the sins of her worshippers. This river flows through a plain until it reaches a city known to us from the tragedy enacted there in 1857. After a resistance of twenty days, the remnant of an English garrison—who surrendered on condition of being allowed to seek a place of safety—entered the boats, but as a bugle sounded the treacherous natives brutally massacred them. At the juncture of this river with another sacred river, many drown themselves. So great is the desire to die by the river that many are brought from death-beds to its banks. Into its dark waters many a mother has cast her child as an offering to the goddess.

1. Name the river and country through which it flows.

2. What was the massacre of 1857?

3. What city is alluded to?

Character sketch: Piyari Harper. (Found in "Our India Missions.")

Roll call. Responded to by naming a missionary, or mission station in India.

Business—Programme for next meeting.

Close by singing psalm 126: 2, 3, and repeating in concert Gen. 31: 49, last clause.

CHURCH HISTORY.

Sarah.—Now, mamma, we are anxious to hear of the good Athanasins.

Robby.—Sister, do not say we, because I want mamma to tell us more about that king who was a soldier and saw the cross in the sky.

Mamma.—Robby, I have read recently of an appearance in the sky, which some think might have been what is termed in history, "the cross of Constantine." This was seen at St. Paul, Minn., and described as the appearance of three suns. The real sun in the center, and the mock suns, or parhelia, equi-distant on either side and connected by an arch or ring of colored light, very wonderful and very beautiful. The correspondent who saw and described it, says it was about 8 a. m., and that such appearances are frequent in the Hartz mountains, and in England in 1852 a perfect cross was seen in the sky formed in the same way.

Robby.—Is that mountain at St. Paul, sister?

Sarah.—O no. The Hartz are a range of mountains in north-west Germany, seventy miles long and twenty-eight miles wide. The highest peak is called the Brochen. This part of Germany is most interesting, about which you will soon read in history.

Mamma.—Well, Robby, the soldier king was very kind to his sister Constantia, and she asked the king to show kindness to Arius and his friends and this brought great trouble to the true church of Christ.

Sarah.—Do you think Constantine became an Arian before he died, mamma?

Mamma.—I cannot think so; although some historians say he did. No doubt this supposition arose from his being

baptised by Eusebius, who had become tainted with this herself. All that we read of him in church history shows him to have been a friend of truth and a friend of those men who at that time suffered for truth's sake.

Robby.—I thought you said good people did not have trouble when that good king came.

Mamma.—Yes, Robby, though not by Roman Emperors as once they did, yet those who loved Christ's truth suffered from the followers of Arius, who called themselves Christians, so that some were killed and many banished. Athanasius, who seemed for a time alone in defense of truth, was vanished from his church and home four times.

Sarah.—Upon what pretext did the enemies of Athanasius have him exiled?

Mamma.—Very many. At one time he was accused of murdering a Meletian minister. This terrible untruth was soon exposed, and he who had assisted in the deception, afterward became a follower of Athanasius. The next accusation was that Athanasius had threatened to stop the fleet which brought corn from Egypt to Constantinople, and although it was proven false, his enemies banished him to Treves in Gaul. About this time four prominent men died. The Emperor Constantine, the heretic Arius, the earliest church historian, Eusebius, and the divine Alexander of Constantinople.

Robby.—O dear, I am sorry the good king is dead.

Mamma.—Yes, and now Sarah, will you please inform us from your history who succeeded Constantine?

Sarah.—This great man was succeeded by three sons, Constantine, Constans and Constantius. The first ruled in Spain and Gaul, the second in the East and the third in Italy and Africa. These brothers were widely separated, and as there was a large family of relatives, Constantius fearing their presence had them slain, except two nephews who escaped. Their names were Gallus and Julian. Constantine, supposed to be one of the three brothers, insisted upon Constans giving him a larger share of the Empire, and contending for it in battle, was slain by Constans' soldiers.

Mamma.—How sad that imprudence of Constantine, for the Nicene or Orthodox faith lost in his death a friend. He had restored Athanasius to his home and church, and had he lived, would have prevented the suffering of the faithful. But, Robby, I think you are not interested in our conversation.

Robby.—No, mamma, I was just looking at that lily and thinking about our chapter. Grandpa says that when Jesus and his disciples were sitting on the mountain the lilies were growing around them, and I am wondering what he meant when he said to them, consider.

Mamma.—Well, Robby, grandpa would no doubt tell you of the many lessons Jesus taught his disciples by objects around them. Perhaps he had heard them express some concern as to how they would procure needed clothing, for he says, "Why take ye thought for raiment?" Consider, which means look, at those lilies how they grow, clothed in beauty. God has done it all, and can so clothe you. Consider too,—remember—that this God of power is your Father and has a Father's heart of love, and knoweth your every need.

Robby.—Well, mamma, I am glad I live in the country where I can see flowers grow, and the sheep, just as Jesus did. But, sister, I heard you say something about French lilies; tell me, please.

Sarah.—Yes, I told you the emblem of the French is the lily, just as the Scotch have the thistle. Many nations have a flower as their ensign. Some think the lily may have been suggested to the French from their ancient name Liliarts. At one time there was an order in France called "The order of the lily." By some

religionists the lily is considered sacred, but we think the French lily is our Iris, —Flour-de-luce—or flower of Louis.

Robby,—Well, sister, what is America's flower?

Sarah.—We have not chosen one yet, and I presume will not, until some occasion occurs as in several other countries, of which I will tell you some other time. Now, dear boy, listen while mamma tells us more of the good Athanasius.

Mamma.—The good man was protected many times by God's providence, sometimes as if by miracle. Often his life was in danger. In this nineteenth century we wonder how men professing to be Christians could persecute those whose lives were holy and whose one thought was to bring sinners to Christ.

Sarah.—Have you knowledge of any of the writings of Athanasius, mamma?

Mamma.—Not many. He wrote the life of Anthony the Monk. We know he presided at several councils, but have no record of his arguments. He wrote a tract called "The Athanasiun creed," and a tract on the Trinity and we read of a book he wrote on the psalms. I will here give you an extract from Milner's life of Athanasius, which I copied when a little girl. Of the book on the psalms he says, "In the psalms is found the whole sum of duty, all the arguments of prayer, all the doctrines of religion, prophecies concerning Jesus Christ and all the histories of the Old Testament." He says, "In the psalms the believer may find the state of his own soul and what he himself feels, and let his state be what it may, every one may find words adapted to his condition and a true relief for every trouble." But as has been said of him: "Athanasius shines more in his life than in his writings. His conduct was at all times consistent, goaded by long and bitter persecution, yet in controversy never governed by malice; always actuated by the fear of God; raised up, no doubt by God to defend the doctrine of the Trinity; and while men of no religion speak unkindly of him, let the lovers of God's truth admire the divine grace which enabled him to be invincibly firm and calmly magnanimous; that through his means the church had preserved for her this precious truth of Christian doctrine." This great man lived, preached and taught forty-six years, and died A. D. 373.

Robby.—Grandpa is calling us for worship, and I am very sleepy. M.

DIALOGUE ON INDIA.

May.—Now, auntie, please tell us some more about India.

Auntie.—All right; but I will first see how much you can remember of what I have told you. Ray, where is India?

Ray.—Almost on the other side of the world, because you said when we had day here you had night there; and when the sun went down in America, it was rising for a new day in India.

Auntie.—Now, Mamie, tell us how the missionaries go to India.

Mamie.—You sailed from Philadelphia to Liverpool, took another ship and crossed the Mediterranean sea, Red sea and Indian ocean and landed at Calcutta.

Auntie.—James, you tell us what part of India our mission is located.

James.—In the northern part, in the province called the Punjab; but I have forgotten how far you said it was from Calcutta.

Auntie.—Between 1200 and 1300 miles from Calcutta and about 1400 from Bombay. These two places are the great seaports of India.

Auntie.—Ray, you tell us how our missionaries travel inland to our field.

Ray.—When Dr. Gordon, our first missionary, landed in India there was only about 100 miles of railroad, and he had to go in a wagon drawn by men.

Auntie.—Mamie, you tell me what religions our missionaries have to contend with.

Mamie.—There are three principal religions in the Punjab, Hinduism, Mohammedenism and Sikhism.

Auntie.—Ray, you describe Hinduism.

Ray.—Hindus are those who worship idols. They have images of all kinds, and they also worship birds, monkeys, snakes, cattle, insects, trees, water, sun, moon and men. And they believe in caste, that is, they think some people are better than others, and one class will not live, eat or drink with the other class.

Auntie.—James, you tell us about the Mohammedans.

James.—They are the followers of Mohammed, who claimed to be a true prophet and that God gave him a new revelation. This book is called the Koran. They will not accept Christ as divine.

Auntie.—Now, May, you tell us of the Sikhs.

May.—They were once Hindus but became opposed to idolatry and breaking off became a separate religion. Their leader was Gurn Nanak and they have a sacred book called the Grunt, but they are really idolaters for they worship their book and present offerings to it.

Auntie.—Now, I think this is the extent of our last talk and you have all remembered very well, and I am now ready to have you ask the questions.

Ray.—I want to know if every body has an idol in India.

Auntie.—No, they have what we might call household gods which are kept in their homes and worshiped on special days; but the daily worship is performed in the temples. Morning and evening you will hear the bells ringing to wake up the gods. The priests blow on shells in front of them, sing and shout and then offer their prayers.

May.—Do they really think that the idols can hear them?

Auntie.—Many of them claim that they only use the idol to help them think about God. But many of them are so ignorant they do not see beyond the image, and then we know that it is all wrong, for God is a spirit and cannot be represented.

James.—Do the people of India have any Sabbath?

Auntie.—The holy day of the Hindus is Monday and that of the Mohammedans is Friday, but they do just the same on these days as at other times. The only difference I saw among them was that on these days the women do more bathing, washing and head combing than at any other time.

Mamie.—How many converts have been received?

Auntie.—The Christian population of our church numbers about 9,500. Last year the increase was over 1400.

James.—Do you not feel encouraged?

Auntie.—Very much indeed. God has abundantly blessed the seed that has been sown, and we may say the harvest is only beginning to be gathered.

May.—When the people become Christians can they help you to teach others?

Auntie.—Yes, we have some very good native workers, but very few of them are ready to teach when received by us. They are so ignorant and have to be trained for work.

James.—How many missionaries have we in India?

Auntie.—There are 25 in the field at present and this includes the wives of the missionaries, who cannot be expected to give all their time to the work as they have their own children to care for.

Ray.—Do the missionaries all live in the same place?

Auntie.—No, our field in India is divided into eight districts. A district is

a Government division of land something like our counties, only we have many more people, as the country is very densely populated, and we have American missionaries in seven different places.

Mamie.—Please tell us about the different stations. We read them in report but it is hard to remember them.

Auntie.—Sialkot is our oldest station. At present Dr. and Mrs. Stewart, Rev. and Mrs. Lytle, Dr. Maria White and Miss McCahon are located there. I think it will help you to remember if we associate the missionaries with the work in which they are engaged. Dr. Stewart is in coarge of the Seminary and boy's training schools. Here we have a nice new building for this school. Mrs. Stewart gives all the time she can to teaching the wives of the students.

James.—Have we not a girl's borrding school there, too?

Auntie.—Yes, but this is under Miss Lizzie McCahon's care; and Dr. White has a hospital for the women and girls. Rev. and Mrs. Lytle are also at Sialkote. He has a school in the city for boys, and during the cold season they spend their time in village work. Now, I think I have given you enough to remember and we will defer the other stations for our next talk, and then there is so much I would like to tell you about the different branches of work. E. D. A.

LITTLE WORKERS.

All.— Of the happy workers
Youngest ones are we.
That we're very little
Any one can see.

Perhaps you think our help
Must be also small,
But we're sure its better
Far, than none at all.

Would you know the many
Things we've learned to do?
Listen, and the secret
We will tell to you.

No. 1— I made lots of stitches
In a patchwork square,
Hardest work I ever
Did, too, I declare.

No. 2— I can't sew, but grandma
Holders made for me,
These I sold to carry
Light across the sea.

No. 3— I shelled beans for heathen,
Papa said I might;
So my little fingers
Earned a shilling bright.

No. 4— My mamma to help me
Bottled up some ink,
I sold seventy cents worth;
Now what do you think?

No. 5— Out of aunties' pansies
I've picked every weed,
And she's going to give me
All I'll sell of seed.

No. 6— I can 'muse the baby
When he wants to play,
Many a shining penny
I have made this way.

No. 7— Sometimes I run errands
Over 'cross the street.
Earn my mission money
Helping older feet.

All. — So you see, though little
We've found work to do,
When we said we helped *some*
Don't you think 'twas true?

"There is so much to be done! The world is full of wants, and we are called upon to give, give." Yes; but is not this the great object of our being in this world? Was not this the great attraction which our poor world presented to him "who though he was rich yet for your sakes he became poor that ye through his poverty might be rich?"

"The sun gives ever; so the earth—
What it can give so much 'tis worth.
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So, too, the air, it gives us breath,
When it stops giving then comes death.
Give, give, be always giving;
Who gives not, is not living.
Give strength, give thought, give deeds, give
self,
Give love, give tears, and give thyself;
Who gives not, is not living.
The more we give,
The more we live.

Editorial Department.

THE work of the freedmen has never had so large a share in the interest and prayers of our Church as at the present time. May God give wisdom and grace to the Church to fulfil its great mission to this needy people. The subject of industrial training was given prominence, and attention was directed to the establishment and promotion of Industrial-schools in the annual report of the Freedmen's Board for this year, of our own and other Churches. The object is desirable and practical, if the means can be furnished, and money spent in this way will surely give large returns. It is to be hoped the suggestions made will meet the approval and secure special gifts from some of the earnest and praetical men and women who read the MAGAZINE, and that the Board may not only be relieved of the burden of debt, but they may be enabled in the near future to inaugurate these desirable helps.

Sultry days are not very suggestive of chilling blasts and pinching cold, but the habit of putting off the preparation of boxes of clothing, &c., for the freedmen ought to be corrected. This custom has brought serious loss with it, in that many pupils are kept out of school at the beginning of the year for want of proper clothing. We recommend that societies and individuals proceed at once to make plans for sending boxes by September 1st. A decided gain, with less expenditure of effort and strength will thus be insured. The hurry and perplexity of getting together by some means, material, which should have been gathered months before, and the making up of deficiencies, the very last days of autumn, the unpleasantness of which is patent to both collectors and contibutors, will be avoided. Profit by this exhortation and begin with comfort the necessary preparations for this very important part of our missionary work.

The Committee on Devotional Exercises of our late General Assembly recommended that October 27 be designated as a day of prayer for the various missionary enterprises of the United Presbyterian Church; that pastors preach a missionary sermon on that day; that special collections for the Boards of the Church be taken, and that the annual reports of the several Boards be read at convenient times. This latter recommendation was made in view of the fact that so many members of the Church are without the Church papers, and are ignorant of the work the Church is seeking to do. These suggestions are timely, yet how humiliating the fact. If space would allow, how gladly we would publish every word of the report of Freedmen's Board, and all the Mission Boards as they come under consideration, as a valuable means of instructing the *women* of our Church.

The month which appears on the tab is the one with which each subscription commences and therefore renewals should be sent in at least before the 15th of the previous month. Thus, those whose credit is September, '89, should by all means have their renewals in the hands of the treasurer, Mrs. J. G. Carson, before August 15, and so on of any other month which appears on the tab. Send money by draft, postoffice order or registered letter at our risk. If postage stamps are sent (which is not desirable in warm weather) they MUST not be of a higher denomination than two cents and carefully wrapped so as not to adhere to the letter or to each other. In renewing be sure to send the same initials and address, or indicate when there is a change.

We are confident the sympathy and prayers of the readers of the MAGAZINE will be elicited on behalf of Mrs. Patterson, associate editor; Miss McDowell, foreign corresponding secretary; Mrs. Magruder, corresponding home secretary; in the great loss they have very recently sustained. the former of a devoted mother; the latter, a loving father; also, to Miss Mary Clokey, who has been called to pass "through deep waters" in the death of her beloved mother. Attendance upon, and untiring devotion, to these loved ones has interfered with other duties, and the MAGAZINE management has been deprived for some weeks of their counsel and efficient help.

Hereafter the MAGAZINE Committee will be obliged to charge ten cents per line for resolutions and death notices, the same that is charged by the papers of the Church.

Knoxville College has a paper, all its own. This speaks well for the enterprise of teachers and pupils. *The Aurora*, is no doubt a means of both pleasure and profit, and will do much towards holding the affections of ex-pupils by keeping them informed of the everyday life in their old home.

"Friend of Missions," Detroit, who sent $10 for "help of some one" in the Training College, Asyoot, Egypt, will be pleased to know that her thoughtful contribution has been received. We have applied it to the help of a student going on into the theological class.

J. R. ALEXANDER.

The MAGAZINE hopes to make arrangements whereby one of our Freedmen's stations will be heard from each month. Remember, friends, to keep up an interest, YOU must be constantly supplying the *fuel*. The same is true in regard to the contributions. Let the people know of the needs and they will respond.

Many subscriptions expire with this number. Some will renew promptly while others will be indifferent. Let those who are interested in the success of the MAGAZINE see to it that there is an increase instead of shrinkage in the list for August. All periodicals find it necessary to make persistent effort to *keep up* their subscription lists. Missionary magazines are dependent on their subscribers for this work for several reasons. The low price at which they are published to put them within the reach of all leaves no margin for a per cent to agents or premiums. Then, too, one of the prime objects for which they are conducted, the increasing of the missionary spirit, implies that the way will not always be open before them but that their friends must open it for them.

The July edition of the MAGAZINE, containing the minutes of the Argyle meeting, was entirely exhausted by the middle of the month, so great has been the addition to the subscription list and the demand for extra copies notwithstanding the number issued was 4700 instead of the 4500 ordered, the publishers having printed two hundred in excess of the order, and Shaw Bro's, of Pittsburgh, who furnished the statistics, having also kindly donated two hundred copies above the order free of charge. All future subscriptions, therefore, will have to start with a number later than July, as it cannot be supplied from that month.

Closing the Magazine year with the Annual Report interfered somewhat with the "regular order of things, and articles selected and otherwise, were pushed out of place *one month*. The postponed articles will be of no less interest and value when they do appear, and we kindly ask those with whom arrangements have been made to provide for certain departments, to be prompt, much anxiety and delay will thus be avoided.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT.

The June meeting showed the effects of the terrible calamity at Johnstown. Never before were there so few present, but the absentees were nobly engaged in providing for the sufferers.

The General Assembly's action authorizing missionary societies to pay their contributions through their own treasurers ought to be satisfactory to those who have desired light on the subject.

From present indications, the Board will soon have to issue some "line upon line, precept upon precept" instructions. It is painful to think that the familiar refrain, "Societies are requested to confine their contributions to regular work," has been forgotten in at least four cases reported by the Treasurer. Part of the money was for a church that has been out of debt for several months.

The annual reports of the Corresponding Secretaries state where help is needed and the particular work for which the other Boards of the church desire the contributions of the missionary societies. But when the time comes to fill out the statistical blank, it is not honorable to place $20 in Home Missions or any other column, when it only went to a church, deserving enough probably, whose members had written to friends in distant congregations to ask the missionary societies for help. Wisdom is not expected to die with the Women's Board, and for this reason we can afford to profit by the experience of others who advise no response to appeals not properly authorized.

Receipts from April 15 to June 1 were $1,275.96. The Thank Offering amounts to $4,127.15 and a ring, which by some mistake did not reach the Treasurer in time to be reported May 9th. The Argyle Executive Committee gracefully declines to present a bill for expenses incurred.

An informal call was received from Dr. J. B. Dales, of Philadelphia. It is a great pity that the Foreign Board is too far away to indulge in many such conferences. Another pleasant visitor (at an adjourned meeting June 13,) was Rev. W. W. Logan, of Portland, Oregon.

Knoxville College is to receive a piano. The kind donor modestly withholds her name.

Last year's officers were re-elected. Mrs. H. C. Campbell, 187 Sandusky street, Allegheny, Pa., will forward a copy of the Washington minutes to any one sending five cents to cover expense of mailing. Those who are not already provided, should apply at once, for in addition to many valuable papers they will obtain the constitution of the General Missionary Society which will scarcely appear again.

The "Mission Band Helper" and mite boxes are for sale at the United Presbyterian Publication Rooms, Pittsburg, Pa.

For Rules of Order (six cents by mail) and "model" constitutions (free) address the undersigned.

MARGARET M. SHAW.

TREASURER'S REPORT.

Receipts for April, including the 16th and 30th, 1889. [When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—Cedar Creek, Ill., $28.19; West Bethel, Ill., 17; Franklinville, N. Y., 17; Pearl Gatherers, Sterling Valley, N. Y., 23; Lon Point, Ill., 10; Worthington, Pa., 14.19; College Springs, 7.

Miscellaneous.—Y. L. M. S., Bloomington, Ind., support of pupil in India, $20; Walton Kan., education of Farreeda Girgis in Pressly Mem. Inst. 12; York, N. Y., Monsoora building fund, 10; East Salem, N. Y., for Miss E. E. Gordon, 41.88.

Dr. White's Hospital, India.—Mrs. C. H. Schnarberg, Allegheny, $5; Harmony, Pa., 10, Willing Workers, Johnstown, Pa., 3; Halsey, Or., 5; a friend, Or., 3.50; 1st Cleveland, 17.50; 1st Cleveland Mission Band, 7.50; 1st Cleveland Earnest Workers, 3.25; 1st Ohio Pres., 9,

Home and W. S. I. Mission.—Sterling Valley, N. Y., $10; Franklinville, N. Y., 15; Cuylerville, N. Y., 9; Burgettstown, 5; Willamette, Or., 17; East Palestine, 8; Northfield, 9.45; 5th Allegheny, 10: Worthington, Pa., 14; College Springs, 5; Y. L. M. S., College Springs, 10.

Freedmen's.—Fresno, Cal., $11.05; Martin's Ferry, O., 7; Y. L. M. S., College Springs, 5.

Little Girls' Home.—College Springs, $5; Young Gleaners' Mission Band, Morning Sun, Ia., 23; New Lisbon, O., for Bible reader, Knoxville, 10.

Church Extension and Parsonage Fund.—North Henderson, Ill., $8; Albany, Or., 10; 1st Cleveland, 12.50; Y. L. M. S., College Springs, 5.

Ministerial Relief.—1st Cleveland, $12.50; 5th Allegheny, 10.

Undesignated.—West Liberty, Pa., $5

E. J. SLOAN, Treas.

RECEIPTS FOR MAY, 1889:

Foreign.—Mission Band McKeesport, for Egypt, $13; 1st Wheeling, 45; Union, Ia., 11; Pearl Gatherers, Uniontown, O., 15; Edgarton, Kan., 13.

Salaries.—Miss Smith, Kansas City Pres., $46.25; Miss Campbell, Monmouth Pres., 77.50; Miss Hogg, 3rd church societies, Allegheny, 112.50; Miss Given, Indiana Pres., 12.

Miscellaneous.—Y. L. M. S., Lawrence, Kan., Monsoora building fund, $10.

Dr. White's Hospital.—Mrs. I. E. Hoagland, Ind., $2; Puckety, Pa., 8; East Brook, Pa., 10.

Dr. Johnson's Hospital, India.—Mission Band, Braddock, $4.65; a debtor to free grace, 10; Cedar Rapids S. School, 5.50; Youthful Workers, 1st Kansas City, 5.

Home and W. S. I. Mission.—S. D. Lansing, M. Soc., Elizabeth, $15; 1st Wheeling, 40; Stamford, Del. Pres., from children's mite boxes, 14.71; Henderson, Ill., 28; Andrew, Ia., 8; Pearl Gatherers, Uniontown, O., 15; Y. L. M. Circle, 2d New Wilmington, 20.

Freedmen.—Aftermath M. Soc., McKeesport, $7; 1st Wheeling, 10; Andrew, Ia., 5; Mission Band, De Witt, Ia., 3; Richland, Ind., 5.75.

Little Girls' Home, Knoxville.—Mrs. R. J. Taggart, Allegheny, $2; Ladies' Sewing Soc., 2d Allegheny, 15.

Little Boys' Home, Knoxville.—Busy Bees, 2d New Castle, $7; S. S. Class of Mrs. Grace Findley Browne, Sheffield, Pa., 7.

Church Extension and Parsonage Fund.—1st Wheeling, $20; Willing Workers, Lawrence, Kan., 7; Unity, Chillicothe Pres., 10; 1st Washington, Ia., 5; Y. L. M. S., 2d Monmouth, 25.

Ministerial Relief.—Laurel Hill, $12.45; Mission Band, West Newton, 1.30; 1st Wheeling, 10; a friend, Olathe, Kansas, 10.

Orphans' Home, Allegheny.—Puckety, $8; a debtor to free grace, 5.

Undesignated.—A friend, Olathe, Kan., $15. Rules of Order—from sale of, 1.55; Minutes of 1888, 80c.; fines from members of W. A. Board, 1.30.

Contingent Fund W. A. Board.—Philadelphia Presbytery, $5.

Contingent Fund W. G. M. Soc.—Collection at Argyle, N. Y., $35.19.

E. J. SLOAN, Treas.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Singing, Psalm 67, 7s & 6s, verses 1-3.
Bible Reading. Subject, "Answer to prayer."
I. To be read by president,—Luke 18, 1-8. James 4, 2. (Beginning "Ye have not—") to 3, (ending with the word "amiss.") John 16, 22-27.
II. Verses brought in by members.
Prayer.
Singing, Psalm 147 c. m., 1-2.
Business.
Readings concerning India to be assigned to members.
1. Brief description of country.
2. Customs and habits.
3. The Religions.
4. The first missionaries.
Other readings.
Subjects for next meeting to be assigned to members at this meeting.
I. Bible Reading.—"Work."
1. Necessity. 2. Motives. 3. Aims. 4. Fellow-workers. 5. Results.
(Subdivisions to be given to sections of society.)
II. Country—India.
1. General sketch of present occupation of entire field of Christian missions.
2. Stations of U. P. church: congregations, schools, hospitals, etc. How supported.
3. Biography of some one missionary.
4. Biography of some one missionary.
5. Sketches of some converts. Anecdotes.
Singing, Psalm 98, 8s & 7s, 1-3.

ANNA C. PATTERSON, Brooklyn, N. Y.

QUESTION DRAWER.

(Address all communications for this department to Miss E. W. Pollock, care of Mrs. W. C. Hutchison, Xenia, Ohio.)

Ques.—In a congregation that won't reach its "quota" by several hundred dollars, when the tenth has been given, the "quota" more than paid, and still there is a willingness to give, should that go to the congregation, or the thank-offering of the W. G. M. S.?

Ques.—Should a lady who can't or don't pay her "quota" be a member of a missionary society? You could not shut the door against her, could you?

Ans.—In answer to the above questions, we would say that the Women's Missionary Society is an *educator*, therefore its door should never be shut, but that every woman be urged to become a member.

In the case of those who could pay their "queta" but do not, they should be educated, not only to know, but to be willing to do their duty to the Church first.

In regard to those who are not able to pay their full "quota," the amount received from them by the missionary society should be merely nominal, and they induced to make every effort possible to meet their obligations to the Church.—ED.

Ans.—"How reach and benefit those who will not allow us to help them?" It has been said, "that the shortest way to the human heart is 'round by God." Why not try that method? You can't be hindered.

SUGGESTIONS.

We would suggest a few special object of prayer: 1st, The restoration to health of Dr. and Mrs. Lansing, 2d, That God would subdue strife, protect the missionaries, and prosper his cause in East Africa. 3d, That God would bless and prosper the new missionaries who expect to leave for the foreign fields this fall.

We would suggest that those who take the lead in missionary societies and bands, would take pains to have their members *write* on missionary subjects, that they may be educated to support this MAGAZINE by their contributions.

FREEDMEN'S MISSION.

The work of preparation for the active duties of the school year, beginning September 2, is being carried on vigorously at all the stations. The Board has completed the work of filling vacancies in all the schools, and a full corps will be ready to enter each of the schools at the beginning of the term. The latter statement may be a sufficient reply to all who have made application for positions, or who may contemplate making application. The field is wide and needy, but we are limited by our means, and hence always have on hand the names of many applicants whom we cannot employ. The prospect is very bright for next year's work. Larger attendance than usual is expected at all the stations. The attendance at certain seasons of the year is regulated somewhat by the ability of those in charge to supply clothing to the needy and destitute. This should be sent *early in the season*—not later than October—so that it can be distributed at the beginning of the inclement season. Will you allow me to give the following specific instruction in reference to sending supplies? In sending to Norfolk, mark the boxes—Rev. William Wallace, "Norfolk Mission College," Norfolk, Va. To Chase City—Rev. J. H. Yeaney, *Chase City, Va.* To Bluestone—Rev. J. A. Ram

say ,*Five Forks, Va.*; (that is the R. R. station, Mr. Ramsay's P. O. address in Abbyville, Va.)

The faculty at Knoxville College passed the following action in reference to the distribution of clothing in connection with their work, viz.: "It is proposed to give up the distribution of clothing at Knoxville. Societies and friends are requested not to send any more, unless for special use as agreed upon by private correspondence." The need does not exist at Knoxville as in the other fields. If societies and friends will retain the addresses and instructions given above it will save much time in forwarding goods, that is often spent in writing to the Corresponding Secretary for information.

J. W. WITHERSPOON,
Allegheny, Pa., July 12, 1889. Cor. Secretary.

"The Great Value and Success of Foreign Missions," by Rev. John Liggins, is a valuable addition to missionary literature. Dr. A. T. Pierson says in the introduction, "This most timely book fits the need of the day as ball fits socket, or tenon fits mortise." It would appear as if Canon Taylor and others, in declaring "modern missions a failure," had gone far to prove modern missions *not* a failure—in calling forth such an array of testimony as is brought together in this volume.

Officials, civil and military authors, and merchants, as well as ministers of the gospel, all testify in most emphatic terms to the grand work that is being accomplished by Christian missions. It is hard to understand how one could read this book and still entertain doubts of their efficiency.

Send orders to "The Baker & Taylor Company," 740 and 742 Broadway, New York.

[By Request.]

THANK-OFFERINGS.

SUE G. BLYTHE.

Read before the meeting of the L. M. S., of Beaver, Pa.

DEAR SISTERS:—Looking backward over our own history, as well as the wonderful history of Missions, and remembering with deepest gratitude the prayers answered and the difficulties removed, it seems most fitting that a day be specially observed, not only in grateful thanks to the Lord of the harvest, but also in the free-will offerings of glad hearts for success achieved. We have very much personally for which to offer a thank-offering: The many temporal blessings received each day, and which we learn to expect, and accept them as our natural right, each in itself a gift worthy of recognition as a special goodness from the all-wise giver. Beside these, who of us have not received a royal benefit in the past year, some in one way, some another; some in temporal, some in spiritual blessings, some in lessons learned which have brought us nearer to Christ and made us to feel the tenderness and love of our Heavenly Father.

It is earnestly hoped that not one member of our societies will fail to observe the day, but as individuals given the high privilege of being co-workers with God, and as societies given such prescious results as could only come by the help of God, let us thank Him for the blessed work which has brought us nearer to Him, and every one give as He has given us, a "willing offering." Never was the need greater than now. With all the doors of the heathen world open to us and the "Macedonian cry" sounding in our ears, we need reconsecration for the future. The idea of missions has been one of slow development. Very slowly indeed did Christians comprehend their ascending Lord's command, "Go ye into all the world and preach the gospel to every creature," but in the last century the church seems to have risen in her might, and churches, schools and happy homes are the marked and emphatic evidence of success of the gospel. In India over one thousand stations are open for missionary work, and at every point Hindoism is giving way before the advancing tide of roligious knowledge. In China missionaries can safely traverse the whole country and are successfully laboring in many of the small cities. In Africa, the colony of Liberia has become an important power on the western coast, and all along that shore are seen the lights of the Christian church. In Madagascar, where the early missionaries were driven away by a pagan qveen, are more than one hundred houses of worehip, and in some of these sanctuaries two thousand persons may be seen on a Sabbath day worshiping the true God.

These are but a few specimens of the wonderful events which have marked the efforts of the people of God to preach the gospel among the heathon.

The subject of missions should be dear to the heart of every christian woman, and especially so to us, born amid such wonderful privileges. The slavery and seclusion of the heathen women have never been experienced by us; and now that these barriers are removed we have offered ty us the grand work of saving our heathen sisters.

In regard to the general work: Are we sufficiently interested? Are we in earnest, and are we hopeful of good results? To become interested we must have supreme love of God and Christ and His cause in the world. Are we not most interested in those we love best, and are eager to share with them our joys and comforts? So when we love God supremely, we not only become interested, but intensely earnest in carrying forward His work. Then does not our work often lag and fail because it is done under a cloud; hope is wanting; there is no particular looking for results: "If ye ask adything in my name, I will do it." So let us keep our hearts bright and hopeful, expecting the direct blessing of God upon our work. We need more knowledge. In the foreign field, did we fully know the facts aud realize the wonderful need of help, we would surely deny ourselves many times and so help on the work, and also receive a reward in the consciousness of having done it for His sake. While we are alive to the needs of the foreign field, let us not neglect those around us.

Dr. Mullins and wife, who first succeeded in reaching the Zennanas, sat one day in their home talking with a Hindu of high caste. Mrs. M. was embroidering a pair ot slippers for her husband, which the Hindu admiring, she asked permission to teach his wife. He consented and soon it became the fashion to embroider slippers, spreading from Bombay to almost all over India. And as these christian sisters sat plying their needles in the zennanas and imparting their skill to their India sisters they talked of Jesus, His love, His death, His resurrection, His ascension.

Dear sisters, how many precious opportunities do we neglect to embrace. Perhaps day after day do we meet with those who have never known the beautiful peace of a "life hid with Christ in God," talking and working side by side, and yet we are silent. We sometimes think that if we had great means how much we would do in sending the Word of Life to idolatrous nations. But if we are not faithful to that which is least, neither would we be in much.

Let us then address ourselves to the work with greater zeal. Let us "Thrust in the sickle and reap, for the harvest of the earth is ripe." And now for all our blessings, let us offer an offering to the Lord, remembering that Jesus sits over againtt the treasury; beholding our gifts let us give them willingly and as God has prospered us.

Miss Tillie Strang's friends may now think of her as being stationed at Monsoura, where her sister, Mrs. Isabella Strang Lansing, did such good work for several years.

MINUTES OF THE THANK-OFFERING MEETING, COLUMBUS, OHIO.

APRIL 27, 1889.

The exercises were opened with singing the 7th and 12th verses of the 116th Psalm. Miss Mary Jones read a portion of scripture, after which Mrs. M. A. Livingston led in prayer. An article on the subject, "Thank-Offering," from the MAGAZINE, was read by the President. Then Miss Anna Jones read a very interesting piece entitled, "Why our Society did not disband," also from the MAGAZINE. And we would all do well to study carefully before trying to get away from duty. Our excuses would sound flat, indeed, if the Savior would answer them; and he does, if we would only stop and think or get the Bible and look. We then listened to a paper prepared and read by Mrs. Patton on the same subject. One thought was what we give of our own to others is not lost to ourselves, or cast thy bread upon the waters and it shall return after many days.

After singing part of the 96th Psalm the envelopes containg the offering of each and a verse of scripture appropriate recited by each one were taken. While the treasurer was counting the money the Society decided to send the offering to the Women's Hospital, India. Amounted to $10.00.

Sung the 76th Psalm, after which Mrs. Scott lead in a short prayer, a few others followed, and repeated the Lord's prayer in concert, which closed the exercises of the day.

An adjeurned meeting of the Women's Missionary Society of Monongahela Presbytery was held in the Second U. P. church, June 13th, at 2 P. M. The meeting was opened with devotional exercises conducted by the President, Mrs. M. M. Patterson, assisted by Mrs. Sands, Mrs. Littell and Mrs. Reid. These exercises were devoted for the most part to the cause of temperance. The minutes of the previous meeting were read and approved. The roll was called to which delegates from the majority of local societies responded. The object of this meeting was the hearing of reports from delegates to the Women's General Missionary Society. Mrs. Douthett read a report on "Home Missions." Mrs. Phillips read the report prepared by Miss Floyd on "Foreign Missions." Mrs. Watson responded on "Orphan's Home." The lady to have responded on "Freedmen's Missions" being absent we did not have the pleasure of listening to that report.

Mrs. Dr. Reid had "Special Objects" for her report. She first spoke of the MAGAZINE and asked that the auxiliary societies help her in raising money to defray the expenses of the Magazine committee in publishing extra copies of the July number containing the minutes of the General meeting. The delegates at once responded and pledged their societies for certain amounts until in a few minutes more than the required amount was obtained. She then spoke of the "Hospital in India," "Little Boys' Home at Knoxville" and the "Warm Springs Indians." Also, more women missionaries are needed in India and Egypt, but to do this would require about $3,000, and the women hardly feel able to undertake this great work unless great help is received. Will not every society come to the rescue and help in this great and much needed cause. These objects are all special and it is hoped that every society will ponder over each one, and let us do "with our might whatsoever our hands find to do."

These reports were all well presented and showed that close attention had been given by the delegates. But so much has already been said concerning the convention that we feel it is unnecessary to give a full account as it would be using space for what *has* been said.

Miss Hutchinson read a paper on "General Impressions of the Meeting." She opened with a description of the place and told of the pleasant trip and the many pleasant things that happened during their stay in Argyle.

Miss Kuhn, a teacher from Norfolk, addressed the meeting, but for want of time we did not hear as much as we should like to have heard concerning her work. She supplied us with reports from the Principal.

After attending to some business matters, the meeting adjourned, all feeling that "it was good to be there."

COR. SECRETARY.

The L. P. M. S. of Cedar Rapids Presbytery met at Marshalltown, Iowa, June 19 and 20, 1889. Of eight societies in the Presbytery six were represented by delegates—one new society having been organized at Goldfield during the past year.

The papers read before the society were without exception thoughtful and practical, manifesting an earnest Christian spirit and deep interest in missions, both home and foreign.

OPENING SESSION—WEDNESDAY.

Devotional exercises conducted by the President, Mrs. J. H. Niblock.

Paper—"Christian Worker's Aim," by Miss McWhirter, of Amity.

Paper—"Foreign Work," by Miss McDaniel, Cedar Rapids.

EVENING SESSION.

Devotional exercises conducted by Mrs. J. G. Bull, of Toledo.

Address of Welcome—Miss Anna Harper, Marshalltown.

Response—Mrs. J. G. Bull, of Toledo.

Greetings from friends, absent members, and sister churches.

Bible Reading—"Christian Living," Miss Anna Hyde, Traer.

Letter from missionary to freedmen—Miss Eliza B. Wallace.

Paper—"Review of Past Year," Miss Cassill, Garner.

Report of delegate to W. G. M. S., Mrs. J. A. Monteith, 2d Cedar Rapids.

CLOSING EXERCISES—THURSDAY.

Devotional exercises conducted by Mrs. J. M. Henderson, of Traer.

Paper—"Freedmen's Mission," Mrs. I. Findley, of Goldfield.

Paper—"How to More Earnestly Engage our Young People in Missionary Work," Mrs. Alice R. Walace, of Pratt Creek.

Mrs. J. H. Niblock was chosen delegate to the next W. G. M. S.; alternate, Mrs. J. G. Bull. Officers for the ensuing year: Pres., Mrs. G. I. Findley, of Goldfield; 1st Vice-Pres., Mrs. J. M. Henderson, Traer; 2d Vice-Pres., Mrs. J. H. Niblock, Marshalltown; Rec. Sec., Mrs. John Keith, Goldfield; Cor. Sec., Mrs. J. G. Bull, Toledo; Treas., Miss Anna Harper, Marshalltown.

After extending a vote of thanks to the people of Marshalltown for their hospitality, and to the President for her efficient services, the society adjourned to meet at Goldfield, Iowa, June 1890.

MARY J. MILLER, Rec Sec.

The Women's Missionary Association of Los Angeles Presbytery met in Los Angeles, Wednesday, Mar. 27th, at 7:36 P. M. The meeting was opened by devotional exercises led by Mrs. Shaw, of Pasadena. An anthem by the choir was followed by a responsive reading of "Scripture Answers to Missionary Questions." "A Sketch of Missionary Work," prepared by Mrs. McKelvey, was read by Mrs. Wallace. The exercise, "Missionary Ships," was well rendered by five little girls. The subject for conference, "How best can we advance the work of Home Missions," was

opened by Mrs. Chas. Peake. After remarks the meeting was closed with singing and the benediction by Rev. Mr. Crabbe.

9 A. M., Thursday, the society met and was opened by devotional exercises, led by Mrs. Webster, of Santa Ana. The roll-call was responded to with Bible verses by delegates from Pasadena, Santa Ana, Wildomar and Los Angeles. A Bible reading on "Work of Bible Women" was conducted by Mrs. Wallace. "Missionary News-Letter," prepared by Mrs. Jamieson, of Wildomar, was read by Miss Boone, A paper on "Some of the Threatening Dangers" was read by Mrs. Crawford. The following officers were elected for the coming year: President, Mrs. Crabbe, of Los Angeles; First Vice-President, Mrs. Kelso, of Pasadena; 2nd Vice-President, Mrs. Jamison, of Wildomar; Recording Secretary, Miss Boone, of Los Angeles; Corresponding Secretary, Mrs. Wallace, of Los Angeles; Treasurer, Mrs. Webster, of Santa Ana.

Reports were presented from four Societies and one Band. On invitation from Mrs. Webster, Santa Ana was accepted as the place for our next meeting. Mrs. Jamieson was appointed delegate to the General Missionary Society.

The Question Drawer, in charge of Mrs. Kelso, contained the following questions, which were answered by her and others. "How best conduct our monthly meetings?" "How best reach the unsaved in our home work?" "Is it well to have "special objects" in our mission work?" "Is rotation in office desirable in our local societies?" "What is the best method of raising money for mission work?" "How best interest the young in mission work?" "What is the United Presbyterian church doing for Utah?"

After singing, and repeating the Lord's Prayer, the benediction was pronounced by Rev. Crabbe, and the Society adjourned to meet at Santa Ana the last Wednesday of March, 1889.

SECRETARY.

RESOLUTIONS.

Dec. 17th, 1888, at Braddock, of typhoid fever, Mrs. A. E. Anderson.

The W. M. S. of the United Presbyterian church, Braddock, Pa., desire to express their sorrow at the death of their friend and co-laborer, Mrs. A. E. Anderson, and to extend to her sorrowing family and friends their sympathies, commending them to that sympathizing Savior, who says to them, "Let not your heart be troubled."

Mrs. Anderson was among the first to join the Society. As members of the society we deeply feel her loss. We greatly miss her cheery presence While we mourn for her we would bow in humble submission to the will of Him who doeth all things well, rejoicing in the thought that our loss is her eternal gain.

In this providence we hear the Master saying to us, "Be ye also ready." COM.

AGNEW—Resolutions adopted by the Ladies' Missionary Society of the Verona United Presbyterian congregation on the death of Mrs. Mary Agnew, who died March 9, 1889, aged 69 years.

WHEREAS, In view of the loss we have sustained by the death of our dear sister, and of the still heavier loss by those who were nearest and dearest to her. Therefore,

Resolved, 1st—That in her death we bow in humble submission to the will of Him who doeth all things well.

2ND.—That we bear testimony to her high christian character, her devotion to the cause of the Master, and that we who are left behind be admonished to greater diligence in the cause of the blessed Savior, to work while it is yet day for the night cometh in which no one can work.

3RD.—That we extend to the bereaved husband and family our sincere sympathy, and commend them to the care of the loving Savior, who cares for the sorrowing. COM.

RESOLUTIONS

Of Ladies' Missionary Society of Jordan's Grove, on the death of Mrs Jane Campbell.

WHEREAS, It has pleased our Heavenly Father to remove from our midst and Society on Feb. 16th, 1889, Mrs. Jane Campbell, in the sixty-second year of her age. And

WHEREAS, She has been a member of this congregation for forty years and of this Society for eight years. Therefore,

Resolved, That we bow in humble submission to the will of Him who "doeth all things well."

Resolved, That we, as a Society, feel that by her death we have lost a consistent, useful and honored member; one who was ever ready to respond to the call of the needy and by deeds of charity recommend to others the religion she professed.

Resolved, That by her death we be reminded that this world is not our home, but that we are only placed here for a little time to serve and glorify the Master and then be called home to our reward.

Resolved, That we extend our sympathy to the bereaved family and commend them to Him who is able to keep them from falling and to present them faultless before the presence of His glory with exceeding joy.

Resolved, That these resolutions be recorded in the minutes of the Society and a copy be sent to the bereaved family and to the *Midland* and WOMEN'S MAGAZINE for publication.

MRS. THOS. SHORT,
MRS. WM. LITTLE, } Committee.

Resolutions of the Ladies' Missionary Society of Kirkwood, Illinois, on the death of Mrs. W. T. McConnell.

Whereas it has seemed good in the all wise providence of God to take from us our sister, Mrs. W. T. McConnell,

Resolved, that while we bow before his will who doeth all things well, we are broken hearted, disconsolate, well knowing that our loss is almost irreparable, and but for the knowledge that the Lord reigneth and all is well, we could not be comforted.

Resolved, That this sad providence is a direct admonition to each one of us of the uncertainty of life aud the certainty of death, and that soon the place which knows us now shall know us no more forever.

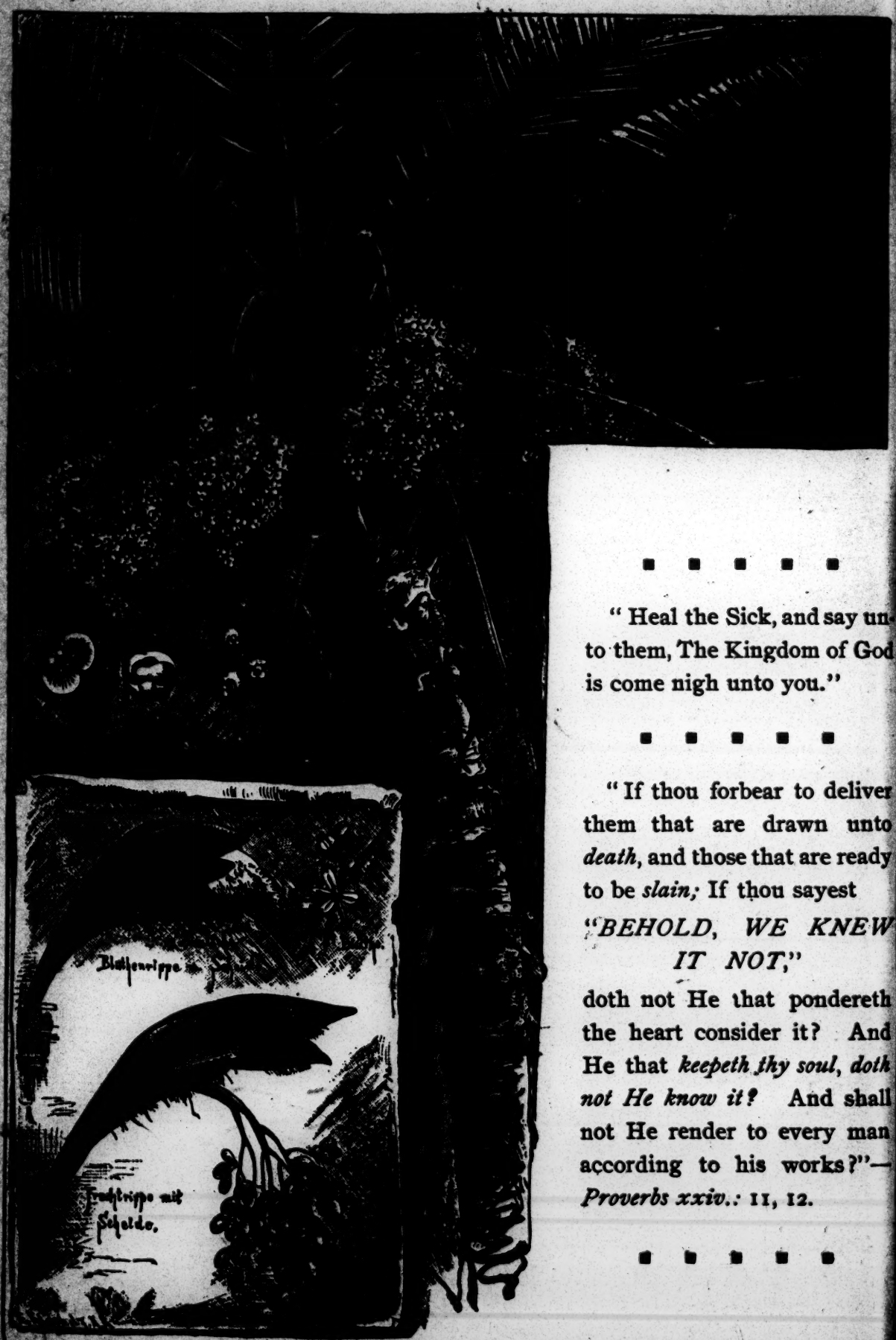
Resolved, That in her death our church has lost a faithful and devoted member, our society a kind and loving friend whose counsels were always wise and true, whose heart was with us and hand always ready to help, and her home always open to us with the welcome that was so characteristic of her.

Resolved, That deeply deploring her death, her memory shall be to us a beacon light warning and admonishing us; and as she has gone before guiding us on to the home of many mansions, to the God she loved to serve and did serve with so much truth and simplicity.

Resolved, That we do deeply sympathise with our pastor and his motherless children who mourn the loss of a devoted wife and mother, knowing well that great as is the loss to us, greater still must it be to those to whom she was bound in such endearing relations.

Resolved, That these resolutions be engrossed in our minutes and a copy be furnished the family of deceased.

MRS. I. WOODS,
MRS. A. STEWART,
MRS. T. S. Butler.
Committee.



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"Heal the Sick, and say unto them, The Kingdom of God is come nigh unto you."

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"If thou forbear to deliver them that are drawn unto *death*, and those that are ready to be *slain;* If thou sayest

"BEHOLD, WE KNEW IT NOT,"

doth not He that pondereth the heart consider it? And He that *keepeth thy soul, doth not He know it?* And shall not He render to every man according to his works?"—*Proverbs xxiv.:* 11, 12.

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